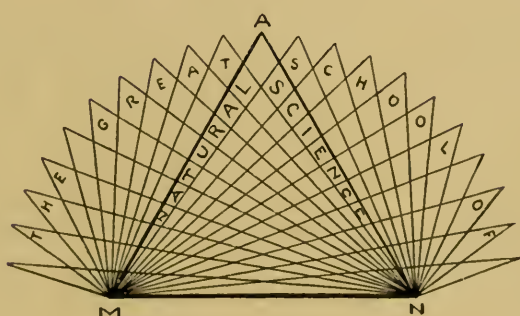


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

AUGUST 1927

Volume III

Number 4

Addressed To The
Progressive Intelligence
Of The Age

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

"Fools Deride. Philosophers Investigate"

PACIFISM (Continued)



NOW let us look at the picture as the naked facts present it to view:

1. Every nation of earth *exists* only because of the same "*National Compact*" between itself and its citizens.

Each of these nations has the legal right, under that "*Compact*" to call upon its own citizens to fulfil their part of the compact, whenever they are called upon in accordance with its terms and conditions.

2. England today has about 20,000,000 men who are pledged to its defense, and to the support of the government whenever national conditions demand it.

3. France has at least 15,000,000 more equally pledged to her.

4. Germany has about an equal number.

5. European countries alone have not less than 100,000,000 men pledged to the same National Compact.

And it is just because of this fundamental "*National Compact*" that each of these nations is and has been able, and will be able, in the years to come, to preserve its own life as a nation, and

protect the lives, liberties and properties of its citizens.

It is because the world knows we have 20,000,000 men who have pledged their lives to the support of our Constitution and the defense of our country, if necessary, and because the world knows that an *American*, a *true American* will stand the test of loyalty, and keep faith with his pledge to his government, whenever necessary, that we can hold up our National Head, as well as our individual American heads, and look the world in the face without the blush of shame suffusing our cheeks.

Now, assuming that the reader is an American Citizen, he already knows that he is pledged to the "*National Compact*" which makes him a Citizen of the U. S. A., just the same as each and every one of the other 19,999,999 American Citizens.

How does he feel about looking all this "goodly company" of fellow citizens in the face and telling them that he is a "Pacifist" and doesn't believe in keeping his pledge to defend his country with his life, if necessary?

At least, let him not assume the "more holy than thou" attitude, because he will find, if he goes about the country making personal inquiry, that virtually every fellow citizen of the entire country believes in "Peace" just as wholeheartedly as he does. The only difference is that most of them have a much *higher regard* for their "*Pledge of Citizenship*."

There can be no doubt that there are a great many good men and citizens who do themselves

and their fellows a great injustice by looking upon the government as if it were a great big overgrown personality who does things just because it wants to and has the power. It is no such thing. It is just "a heap big" lot of individuals like himself, who have banded themselves together for the purpose of constituting a government "of the people, by the people, and for the people."

All these brave millions of citizens have pledged themselves to each other that they will preserve our CONSTITUTION, and protect ourselves and our COUNTRY against the aggressions and encroachments and attacks of all enemies from without, and cultivate peace within, and obedience to the laws of our country.

Perhaps it can now be better understood and appreciated what it means when one of us gets up on our Pacifist hind-legs and looks into the faces of about 20,000,000 of our own fellows to and with whom we all have pledged our good faith and fraternal loyalty, and says to them: "Boys, I am going back on my pledge to you. I am going to violate my pledge to you to help you support the Constitution of the U. S. A. and defend our Country, if necessary, in case of war with other nations. Some of you will call me a 'Slacker.' Others will call me a 'Traitor.' But you don't understand. You see, I have *conscientious scruples* against killing my fellowmen. I can't do it. You see, it is up to you boys now and henceforth to take care of the Constitution and defend our Country, in case of war with other nations, and, incidentally, protect me, my wife and

babies, and our property, together with all our lives. But you can see yourselves that, having such 'conscientious scruples,' all I could do if I went out with you to meet the enemy of our country, would be just to stand up and let them shoot me. And I am sure you would not think that a very nice thing to happen to me.

"Of course, I realize that you are all taking the risk of being killed, but that is your affair, and not mine. Maybe you haven't 'conscientious scruples' such as I have."

Suppose one of those brave millions stepped out from among them and said to you, so that all the rest of your comrades could hear: "Since you have repudiated your pledge of Citizenship, which we have all taken, it stands to reason that you are no longer a citizen of good old Uncle Sam's government and country. You are no longer entitled to our protection, nor that of Uncle Sam. You are, therefore, making of yourself an *Outcast*, a '*Man Without a Country*,' a 'Wanderer upon the face of the earth.' You no longer belong with us, and are no longer one of us. Hence, there is just one thing for you to do, namely, pick up what personal property you have, take your wife and babies, and take the first outward bound boat for some other country, if you can find one that will permit its citizens to protect and defend you without demanding their pledge of citizenship of you. We, your buddies and fellows, whom you have repudiated, are going to accept your own decision to quit us; but we are going to see that you no longer live in this

country under OUR protection. We are going to be merciful, however, and simply see that you do the consistent thing, and get out of this country. We are not going to ask you where you will go, because that is your business and not ours, so long as you go. Good-bye!"

That is exactly what every loyal American citizen would *think*, if he did not *say* it. And what could you say in reply? Can you possibly say, in good faith, that you have the *Moral Right* to repudiate your *Pledge of Citizenship* and all that this means, but at the same time continue to receive the protection of your country? There is, my friend, a great Law of Compensation, under which you are bound to PAY for every benefit you receive. And you *cannot* pay your own fellow citizens and your country, as such, for protecting your life and property, unless you keep faith with them, by doing your full share under your sacred pledge of citizenship. That is the only PAY you can give.

I have an idea that you are one of those who has lost sight of the meaning of "*Citizenship*." Possibly you have, through defective vision, come to see yourself only as a mere "*individual*" and not as a *Citizen*. Maybe your eyes have become "*myopic*"—so "*nearsighted*" that you no longer can see anybody but *yourself*; which must be a most distressing condition. It would probably blind you to the fact that you are one of the *Units* that make up the nation and government of which you are a part; and that your fellow *Citizens* make up the *other Units*.

But a nation, or government, is very much like any other organic body. Take, for instance, your own physical body: It is only an aggregate of individual *units* which our wise physiologists tell us are minute "cells." But the very life of your body depends upon these individual cells. So long as they remain *alive and active*, doing the work for which they entered into your body, they will help to keep your body strong, active and capable. But Nature has so provided that whenever a live cell becomes inactive, a "shirker," so much of a "pacifist" that it refuses to do its full part of the work within your body, it *dies*. As soon as it gets into that condition, your body proceeds to get rid of it as quickly as possible. Your body says to it, in the subtle but forceful language of Nature: "If you will not *work*, get out of the way and let somebody take your place who *will*. You have no right to take up space that belongs only to our 'workers.' Take yourself off now to foreign parts. *Deport* yourself instantly, or you will find yourself helped out unceremoniously."

All this is necessary to protect the life and healthful activity of the body. Just as sure as a "pacifist" cell refuses to work, but remains inside the body, it begins to create trouble. It becomes a "Toxic Poison." Others of the same sort join it. They clutter up the body by preventing the *loyal "citizen cells"* from keeping the body clean and healthy. Finally, if they are not disposed of, and actually expelled from the body, they become so numerous and their united and ever-increasing *poison* so destructive, that the

healthy "*citizen cells*" begin to "*die like flies*." If this thing continues, it is only a matter of time when the body itself will die. And in this process, we are but picturing the "Fundamental Law of LIFE and HEALTH." And it does not matter what the organism may be. The LAW is the same.

It is identically the same with the organism we call a "Nation," or a "Government." Its health and *Life* depend upon the industrious activity of its *healthy units*—the *loyal Citizens* who are pledged to remove all dead, inactive, putrid matters from the vitals of the "Body Politic," and see that none but "Healthy Units"—active and loyal "*Citizens*" remain.

Sometimes these poisonous elements come into the Body of our Nation from other countries. They accumulate in little communities, until they have created a center of toxic poison. They begin to ferment, and reach out into healthy tissues of the Body Politic. They continue this process until the Body finds that it is in danger of a very destructive disease which may kill it, if something constructive is not done to overcome the poison, and expel it from the System. Then is the time for the Nation, the great, living Organism, to take heroic action, and forcibly expel the destroyers of its health, and *deport* them to their own former countries whence they came to us.

This sounds very drastic and terrible, but is it not exactly what every individual does when he realizes that some subtle and poisonous disease has found a foothold within his body? Immediately

he seeks to invoke the Constructive action of every "live cell" in his body, to work harder, and throw out, by "main force and awkwardness," the disease germs, until the body is entirely cleansed of them, and restored to a clean and healthy internal condition.

Let me quote from what Arthur Brisbane says in his special column, "TODAY," in the Los Angeles Examiner, of June 4:

"A German scientist says your heart is less important than the billions of cells that make up your body. The heart is important, of course, but the cells—eating, drinking, digesting, each living a separate life—are more important than the heart, even in blood circulation.

"The human body is like a *nation*. Brain and heart are the government. The cells are the citizens, and most important.

"Dr. Mendelssohn of Berlin University says: 'The secret of life is the ability of living cells to effect change of matter and absorb and eject fluids. This change of fluids seems to be the principal cause of blood circulation.'

"The secret of making life worth while is the ability of the living brain to accept and absorb new ideas. That is the principal cause of human progress."

The real point of all this is in that the *unit* of the physical body is the living cell and the body is made up of a great aggregate of Millions of these unit cells (Brisbane says *billions*.) Just so, the body of the Nation is made up of about a hundred millions, or more, *citizen units*. And

every little microscopical citizen is a part of the Body Politic of the Nation. If he stood out by himself, alone, and completely detached, separated and disassociated from his fellows, he would not be worth anything to either himself or the Nation. Even so, he would be worth more than the *pacifist* who steps out from among his fellow citizens, repudiates his pledge of good faith and loyalty to them and the Nation, and attempts to ignore them.

Regardless of how it may *sound*, we are talking about "THE LAW OF LIFE," and how it works—not alone in the physical body of man, but in the Body Politic of the Nation. And may God give us the grace to make ourselves healthy units and Loyal Citizens within the great and wonderful Body of "Uncle Sam."

I have no doubt that there are some who assume they are honest, who believe that all that is necessary to establish "Universal Peace among the Nations of the Earth" is for some great nation, like Great Britain, for instance, to take the initiative as a nation, and declare to all the other nations of earth that she has finally come to abhor war so intensely and so bitterly that she has now developed such "ingrowing conscientious scruples that she never again will go to war," under any conditions or circumstances whatsoever. She will not even defend herself against the most savage and unscrupulous nation on earth.

But, dear friend, you were never more grossly mistaken in all your life. Remember, that nations are only big, complex *Individuals*. In vir-

tually every respect a national individual is like the individual humans of which it is composed. In fact, it is made up of *human* individuals, and possesses virtually all the strictly *human characteristics*. You can safely figure that it will do just about what the average individual would do under identical conditions and circumstances.

For illustration: Here is a little community of young, vigorous, husky men. No two of them are alike. Each individual man differs from every other throughout the entire community. His ideas are different, his tastes are different. His likes and dislikes are different. Some are kind, while others are cruel and overbearing. Some are peaceable, while others are quarrelsome. Some are generous while others are selfish and greedy.

Among the number, as occurs in many communities, there is one who is a thorough bully. He is cruel, selfish, grasping, overbearing, ready to fight—if he feels sure he can lick the other fellow. But among the little community there are several men who are not the least bit afraid of him. They are trained athletes. They know they can conquer him, if they find it necessary to fight him. He knows it just as well as they do. Among the number has been one who has fought him a number of times, and always licked him, though not as decisively as he would liked to have done. The bully still has a sneaking suspicion that he might overcome him if he could just catch him off guard, or get him bluffed, or something should happen to take the fight out of

the man. He is, therefore, just waiting for something to occur that will give him the advantage for which he is looking.

Finally, one day when the men were all together, their fighting member frankly tells the whole group of them that he has come to feel that "fighting is wrong." He doesn't like it anyway. He has "conscientious scruples" about it, and has decided that he will never fight again. He has become a "Pacifist." And in the future he will not even defend himself against any of their number. All he asks of them is simply to let him alone. He will not molest nor bother any of them. All he wants is "peace at any price."

Can you foresee what would happen? The very first time the bully meets him, he tries to pick a fight with him. Not succeeding, he becomes convinced that the fellow meant what he said and wouldn't fight, even to defend himself. He blacks his eyes, breaks his nose, and otherwise beats him up until he is a disgrace to himself and an odious, hateful, repellant and despicable thing to all the rest. They tell him that he is too contemptible to associate with them longer. He says to them: "Why don't you protect me, when you know I am a 'Pacifist'?" They tell him: "Whenever any man gets so low down in the scale of manhood that he will let anybody impose on him, abuse him, take advantage of him, insult him, and finally beat him, without even defending himself, he is no longer of any value to the community and is a disgrace to civilization."

He finds that his "example" of pacifism ut-

terly failed to inspire any of them to emulate his example. All they did was to condemn him, revile him and humiliate him for his lack of manhood.

Now let us make the application of all this: Suppose England were to do this same thing, what would be the result? Do you believe for one moment that the other nations of the world would follow her example? Of course you do *not*. Immediately a bully among the nations would come forward and do to England exactly what the bully did to the pacifist. And one of the results that must inevitably follow would be the rapid disintegration of England as a world power. She would be divided up among the grasping, greedy, unscrupulous nations of earth and cease to exist. In other words, she would die the death. This is inevitable under present existing conditions among the nations. At the present time and under present national development and evolution, no nation can continue to live and maintain itself unless it is ready and willing to defend itself against the encroachments and attacks of its fellow nations. It is inevitable that each and every nation of earth is at the present time "in the midst of a hostile environment," and that only the "fittest" will survive. This is one of the conditions of life—*until* something occurs to change selfishness into altruism, greed into generosity, hostility into friendliness, hate into love.

Your elder brother,

J. E. RICHARDSON.

(To Be Continued)

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



LOSSES

We measure our own losses
According to the valuation
We place upon ourselves,—
Only.

JUDGMENT.

He who is wise has a right to judge,
But will not.
He who is ignorant has no right
But does, unwisely.
Therefore, why judge?
It is but to admit or betray
Shortcomings or vices.

DISCRIMINATION.

Who can draw the line
Between the fool and the genius?
If he be a fool,
He will place his finger upon the fool
And say, "This is the genius."
.... And Vice Versa.

IGNORANCE

People who are ignorant
Are often anxious to have others
Think they know what they don't know,—
Instead of letting themselves, in Silence,
Know that they don't know.

Nature teaches us
That not even her own waste is lost.
A man's attitude is for gain or loss
Man's effort is for transformation,—
Progression or retrogression.

WISDOM.

A man who is wise
Will not argue with words.
Such mental attitude does not exist for him.
Nor will a wise man stop to rebuke
A fool.
The fool may think, and cry out
That the wise man is but like himself.
And how can the wise man prove himself other-
wise,
Except by Silence?

INFANCY

Man seldom breaks through the walls
Of his Infancy.
But when he does, he becomes a
Philosopher.
And he sees not the inside of the egg
In which he was born.
But the limitless space
And Eternity.

STUDY

Man's reason often becomes blunt
By too much study,—
Or rather so-called education.
He becomes like a race horse
Prancing himself tired before the race.

SELFISH UNSELFISHNESS



HE expression sounds like a play on words, without sense back of it, doesn't it? It appears to be a gross inconsistency, intended as a joke; but it is not so intended.

We have among some of our most seemingly "unselfish" public benefactors, the most truly "selfish" individuals. Some of our dear friends who constantly are doing "unselfish" acts and kindnesses for us are, in themselves, intensely selfish. Even in motherhood, where we idealize the highest degree of "unselfishness," we often find the greatest degree of "selfishness."

A seeming paradox, I admit.

Almost every person who visits a certain small city in the East is pleased and astonished at the several public enterprises named after one of the citizens. He learns that this citizen contributes freely to these enterprises, and gives large sums of money to charities, organizations, etc. All of this is appreciated by the public, and much homage is paid this benefactor for his seeming unselfishness.

But each and every person who is closely enough in touch with this man to know him, is aware of the fact that he derives the greatest personal pleasure from making these gifts and in seeing his name appear on buildings, parks, hospitals, etc. His great delight comes not from seeing improvement in his city, nor the pleasure of the citizens who benefit by his contributions, but from the adula-

tion of the public, and the advertising of his name. It is a purely *personal* pleasure.

From the standpoint of outsiders who do not know him, he is an unselfish man. From the standpoint of Nature, who does know him, he is but a purely selfish man.

Therefore, he is classed under the above coined heading.

Some years back I had a friend who attached herself to me and became "like unto a devoted slave." She was constantly doing little generous things for me, anticipating my wants and devoting herself to my comfort—to such an extent that it proved most embarrassing to me. Over and again, I explained my embarrassment, and asked her not to expend her time and energy on me, but to devote more time to herself. Her reply always was an explanation of the great pleasure *she* derived from doing things for me.

People noting her efforts in my behalf, would remark about Dora's wonderful unselfish devotion to me, her unselfish attitude of service, and her beautiful unselfishness of soul—which sounded very good. But they never knew Dora's angle of this "beautiful unselfishness."

One day Dora and I talked it over. It developed that she really did derive great pleasure from devoting herself to one individual—and her true motive in so doing was to *please herself*, regardless of whether or not the service pleased the other party. Also, Dora was salving her own conscience in doing this, by making herself believe that she was rendering greater service, than by

devoting some time to developing herself. In other words, it was much simpler, and a greater pleasure, for her to help the other fellow develop than it was for her to develop herself; therefore, she followed the line of least resistance, under the guise of "unselfishness."

She is a splendid example of what I have termed "selfish unselfishness."

It is not uncommon to hear it said of people: "What unusually unselfish parents they are to that child." Such parents devote themselves entirely to the one child, caring for it, shielding it from all disappointment and heartache, providing all the little pleasures and delights of childhood, refusing it nothing, and supplying the luxuries of life and education, even at the sacrifice of themselves.

These parents are "selfishly unselfish"—nothing more. Why? Because it pleases *them* to please the child; it gives them great pleasure to see their child with more and better things than its associates; it feeds their Vanity to be called "unselfish." Their real underlying motive is not so much to make the child happy, or to help develop it in right lines, as it is to derive pleasure themselves from doing it. They bask in the reflected glory which comes to them.

I know a mother who is working to support herself and daughter. The daughter always is dressed beautifully, and is taking a special course in elocution and dancing. She is horribly spoiled. I have seen this mother sit back in company and positively gloat over her daughter's accomplishments; and she has told me of the great joy and pleasure

she derives from seeing her child doing what she had been deprived of doing. She says: "I get my pleasure through my daughter." In other words, she works hard to furnish these accomplishments for her daughter, in order that she herself may derive the pleasure.

Is she truly unselfish? Or is she "selfishly unselfish?"

We might hold that, although all these illustrations bring out a selfish angle, nevertheless the acts are unselfish because they accomplish benefits for others. Perhaps.

There is a very fine line to be drawn in this analysis and comparison; and in the eyes of the world we may be able to camouflage our selfishness as Unselfishness. But when we deal with Nature and with our own souls, we must learn there is no camouflage. If we are selfish, we are; and we make no headway or progress by trying to cover it up. If we are truly unselfish, we know it, and need no covering up.

The distinction between Selfishness and Unselfishness lies in the deep underlying motive. If our motive is, in its essential essence, to give pleasure to ourselves there can be no question as to our selfishness. If our motive is essentially to give pleasure or help to others, without reference to self, there is no question as to our unselfishness. But, on the other hand, if our motive is a combination of giving pleasure, first to ourselves, and thereby to others, there is no further question as to our "selfish unselfishness."

Nature rewards every truly unselfish act and

motive with added spiritual and soul unfoldment.

Suppose an individual does a seemingly unselfish act, with an unselfish motive; but he does it with the definite knowledge in the background of his consciousness that Nature is going to reward him for that act and motive. Is it possible for him to perform a truly *unselfish* act with such a motive, when he knows that a personal reward will result therefrom?

On the other hand, knowing of Nature's Law and her Reward, if he should place this knowledge far in the background and perform the act without thought of the *reward*, he would do it unselfishly.

But—suppose he does the act solely for the purpose of obtaining Nature's reward; the very fact of his depending on that knowledge of the Law to bring him his reward, will defeat his purpose, and Nature's reward will be withheld, because his act is no longer unselfish, but purely selfish.

In its final analysis, there is no such thing as "Selfish Unselfishness," the real test is in the Soul Attitude of the individual himself, and not in the impression which he makes on the public or upon others. It is merely a coined and paradoxical expression intended to show that one may appear, on the surface, to be unselfish, while in his soul, he is not; he is purely selfish. In other words, he cannot have two exactly opposite motives in his soul at the same time. He may deceive the world, but he cannot fool Nature.

And this, perhaps as clearly as anything could do, demonstrates the *fact* of a fixed Moral Order in Nature.

NONETA RICHARDSON.

Opportunity.



THEY do me wrong who say I come no
more
When once I knock and fail to find you
in.

For every day I stand outside your door
And bid you wake, and rise to fight and win!
Wail not for precious chances passed away.
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again!
Though deep in mire, wring not your hands and weep,
I lend my arm to all who say, "I can!"
No shame-faced outcast ever sank so deep,
But yet may rise and be again a man!
Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow!
Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven!"

—Author unknown.

CAN AN INDIVIDUAL BE ALTRUISTIC
TO HIMSELF?



O; because Altruism cannot exist without a genuine regard for the best interests of one's fellows and a sincere desire to render them constructive service. If the regard is for the best interests of Self, it constitutes Selfishness, not Altruism." (R.F.)

"Yes; if he accomplishes or achieves something, some great work, which would benefit humanity as a whole. In such case, he himself, being a unit in that humanity, would derive equal benefit with others, and thus indirectly be altruistic to himself. (G. P. B.)

"Perhaps 'an individual may be altruistic to himself in the light of the command—to love his neighbor as himself—when unselfish effort has exactly the same effect upon himself as upon another." (E. A. H.)

"No; the term as it is employed by the Great School is the direct antithesis of Selfishness, Egoism and Personal Advantage. (Booklet No. 10)" (A. C. N.)

"An Altruist who accepts as 'Humanity is his family' (Florence Huntley), as it is Christ Consciousness, could be altruistic to himself, because of his own conviction that he is a part of the whole. 'Whosoever shall receive this child in my name, receiveth me., Luke 9:48.'" (E. Z.)

"Yes, when the Individual Intelligence has become absolutely Unselfish and entered the stream of Constructive Service, he exemplifies Altruism

which involves all Life, including Self." (G. W.)

"No, the Great School defines Altruism as a state of being (of a person who has attained 'Individual Completion') existing between himself and one or more other individuals." (W. M. J.)

"In discussing the above question, we felt that we agreed perfectly after reading the definition of Altruism in *Harmonics of Evolution*. But when we began formulating our answers individually, we found we must have been reading INTO the book rather than OUT of the book; or, did not do as John Ruskin has advised us—'watching every accent and expression, and putting ourselves in the author's place, annihilating our own personality, and seeking to enter into his'; for one answered 'yes' and the other 'no'. Therefore, we each are submitting our answer and feel sure that when the authentic answer does come, we will have gained something from our efforts that will help us the more to really understand the problem involved.

"No, an individual cannot be altruistic to himself, if we take the definition of Altruism as given in *Harmonics of Evolution*, because Altruism is service to others. But insofar as an individual is altruistic (serves others), Nature acts her part as she always does—consistently—and in her turn becomes the true altruist, rendering unto the individual who has served another, service by giving him joy and happiness as a reward for his effort." (V. O.)

"Yes, an individual can be altruistic to himself,

for an altruist is always altruistic to himself. He serves others to gain joy for himself, i.e. we sacrifice some pleasure or happiness to give joy to another, but we do so to gain the joy we receive from serving others, which is more intense than the joy we would have received from the pleasure or happiness we sacrificed." (A.O.)

"No. The True Altruist, having earned and received Nature's reward and experienced Happiness, no longer is concerned with individual Happiness, because that has been satisfied, and all his activities thenceforward are wholly engrossed in procuring Happiness of others, and Selfishness is dead.

"On the other hand, the individual who has not yet reached the heights of Altruism, is still concerned in his own happiness. If, however, he has a sufficiently deep realization of his obligations and altruistic duties as to discharge them by satisfying the Law of Compensation, then he may exercise and apply the altruistic principle to others, to his fellowmen, *but not to himself*. Wherever Self is introduced into the altruistic process, the character of the process is altered and unselfishness becomes obtrusively present. Even if it were possible for the individual to direct his altruistic activities to himself, there would be no need of his doing so, because the quickest and surest way to promote his unfoldment would lie in directing *such activities to others* whereas, by mingling self with his efforts, his unfoldment would be correspondingly retarded." (C. S.)

Official Answer: No. This is for the follow-

ing reasons: 1. Altruism is derived from the Latin "alter," meaning "other." Altruism, therefore, literally means "*other-ism*." The accepted definition by lexicologists is "regard for, and devotion to, the interests of *others*,—opposed to egoism, which means selfishness."

2. Altruism, therefore, means "for others." Egoism means "for self." The two words, stand for the exact opposites—"others" and "self."

Solely for the sake of differentiating these two opposing ideas and concepts, the Great School answers the question as above. This means, one cannot be entirely Altruistic and wholly Selfish at one and the same time.

It is true he may, by being altruistic, reap some of the rewards of that Altruism, but that is not Altruism from the angle of *his* individuality. He is an Ego and when he strives for himself, he is Egoistic. The rest of the world is "alter," and so far as he is concerned, is the altruistic aspect of life. In other words, it is *other* life. When he devotes himself wholly to others, he is Altruistic. When he devotes himself wholly to his own interests, he is Egoistic.

Next question: Differentiate between Self-Control and Self-Suppression.

TK.



MENTAL TRAINING OF CHILDREN

(Concluded)



ONE night she settled down to counsel with herself, and take inventory of her stock, as it were. She analyzed herself carefully, bravely facing her faults, difficulties and limitations, and giving due credit for her constructive traits and characteristics. Upon final analysis she determined that the greatest barrier in her road to successful, happy wifehood and motherhood, was her lack of mental training. She asked herself the question: "Wherein is my training at fault? In what am I lacking? Why is my mind not active and useful?" To her great sorrow and humiliation, she had to admit, in the end, that her own mother had grievously failed in her responsibility to her child. She realized that her mother had neglected to train her daughter's mind, as well as her own, along constructive lines. She decided that her mother had sadly neglected one of her greatest duties; but she also determined that she herself would not follow her mother's example, for she realized what this lack of training meant to her now. With courage, determination and perseverance, she resolved that, from that night, she would enter upon a course of mental preparation for a noble wifehood and successful motherhood. With shoulders braced, and face turned to the South, this splendid young woman began her arduous journey over a road, steep and difficult, to a goal of mental efficiency and training.

After long consideration, self-analysis, study and consultation with mature women who were anxious to serve, she determined upon her course of action.

She began with the development of her consciousness. She realized how much of the time this "Sentinel" was asleep at its post, and how very frequently it failed to register the impressions made upon it. Hence, her determination to train it. She taught herself to make more definite use of her five senses. On her way to work in the morning, she would observe some particular thing, with the thought of impressing it, that she might remember. Or, with one or the other senses she would force an impression. Later in the day she would endeavor to recall that particular thing, to note how definitely it had become impressed. Gradually, she increased her demands on the "Sentinel" by impressing more intricate things. As time progressed, she taught it to become alert and awake always to all surroundings, conditions and occurrences. At this she worked daily, developing her consciousness, and increasing her store of knowledge. In course of time she learned that "Attention is the Key to Consciousness," which helped her greatly in her task of development, and gave her impetus along the way.

In her self-analysis, she discovered symptoms of a weak and vacillating Will. This had to be made strong and unwavering, if she was to become a successful wife to her husband and an uplifting mother to her children. She set out to do this. Each morning she said to herself, "Today I *will*

do so and so. I will *not* do so and so." During the day, when she recognized symptoms of a weak and indecision, procrastination, indolence, indifference, or vacillation, she would straighten up and say to herself, "I *will* do this *now*." And thereupon immediately proceeded to do the thing. In due time, her consciousness became trained to whisper to her each time her Will became lax. Gradually her Will strengthened.

It became her driving power. It became the force that set in motion all her other powers. She became a strong, forceful, potent influence for good to herself and among her associates.

The next great task set herself was the development of her rational powers, to the extent that she learned to control her intuitions and base her life on reason, rather than on emotion. Each day she would proceed through a regular course of reason and logic. A fact presented itself as a cause. From this she would reason through various steps, to a logical result and conclusion. She would take data at hand, or premises, then proceed to draw inferences, and reach conclusions from a consideration of this data, or premises.

By the assiduous practice of this daily exercise, in accordance with established rules of logic, she trained herself to have a definite reason for everything she did. Heretofore, she did things on the spur of the moment, impulsively, intuitively, and based on her emotions. Now, however, she never allowed herself to do a thing unless she first had a definite and sufficient reason for so doing. She used forethought and reason. This became an es-

sential part of her daily life. She would say to herself: "Now, so and so has happened. It is a fact. If I do so and so as a result of this, what will be the effect? And what will this effect bring about? Will it be a constructive or a destructive thing?" Before she completed her rational thought, she had her definite reason for doing that particular thing in that particular manner. So, gradually, step by step, her life became rational, poised, strong, and self-reliant.

To develop her powers of concentration, she proceeded in this manner: When the daily round of duties began, she resolved that her attention would be given that day to the thing under consideration. No matter what mechanical, or routine duty she was called upon to do, she would give her thought entirely to it and shut out all other things. When first she began this practice, time and again she would find her mind wandering. Instantly she would bring it back to the one subject, and continue to do this each time she failed in her resolve. In her spare moments, she would take a definite idea, and dwell on it mentally, holding herself directly to it. At night, when time permitted, she would read with the intention of holding her mind directly to the theme. She continued this plan of action faithfully and conscientiously. At the end of two weeks, a wonderful change could be noted in the improvement of her power of concentration.

Our young woman undertook the discipline of her memory by learning one new word, and its definition, and a verse of poetry, each day for one

week. The second week she increased this to two words a day, and two verses of poetry. The third week, to three words a day and three verses of poetry, and each week increased the demands upon this mental department. She memorized numbers, names, advertisements, faces and, in fact, used every means at command as a test of her ability, and as an exercise of her memory.

She interested herself in all lines of interest and study, for which she could find time. By cultivating her consciousness to receive impressions through the five senses, she gathered many items of interest and knowledge which enabled her to become versatile. She practiced quick application to different subjects, and facility in accomplishing various duties. In this manner she developed a many-sided nature, which made her a most interesting and inspiring woman.

Through constant endeavor and assiduous attention on self, she guarded her mind carefully to keep it always on some definite subject. She learned to control it in such manner as to shut out unwholesome, painful, useless or insignificant thoughts, and thereby learned a great lesson in the conservation of time and energy. Many of us waste so much time dwelling on useless and insignificant things, that we find little time for careful, consecutive, helpful thinking. She trained herself to become interested in wholesome lines of endeavor, so she found ample material on which to keep her mind busy. This developed originality, individuality and personality in her, and made

her a constant joy to those with whom she came in contact.

After her marriage this splendid woman continued her careful mental training day after day. Constantly she increased her efforts along this line, holding herself always to a more rigid account. Each morning she arose with a mental resolve to follow her line of development assiduously; each night, on retiring, she made a careful self-analysis, to determine wherein she had failed to carry out her resolution.

From the day of their marriage the wife became a source of constant joy, inspiration and interest to her husband. As her training continued this joy, inspiration, and interest increased. The husband found in his wife a mental companion, friend, helper, ideal, and inspiration. He found her always an understanding and sympathetic woman, who traveled side by side with him in all his interests and undertakings. Each day his admiration, love and respect for her grew deeper and more abiding. Their home became his kingdom wherein his wife reigned as his queen.

When a baby came to bless them, this courageous woman found greater responsibilities on her shoulders. In spite of all barriers, however, she never faltered in her mental discipline; for she realized that now she must be prepared to train another in addition to her own. As the child grew older, with intelligence, courage, determination and firm resolve, she began her work of mentally disciplining her charge along the lines she had employed in her own development. She un-

derstood, realized, appreciated and assumed her obligation and responsibility. She did more. She undertook to discharge and fulfil them. She was a blessing to herself, a joy to her husband, an uplift to her children, a beneficence to her vocation, and an inspiration to her sex.

We need no illustration to point the way of the mother who goes through life with untrained mind. Each day we have living illustrations of such, and we see the dire and pitiful results.

Mothers, you owe it to your children to train their minds during their early childhood years. You assumed this responsibility when you brought them into the world. You cannot evade this responsibility. You dare not shift it to the shoulders of another.

You cannot fulfil this obligation and discharge this responsibility if your own mind is untrained, undisciplined and uncontrolled. This is not the law.

NONETA RICHARDSON.

NOTICE

A limited number of Vols. IV and V of the Harmonic Series—"The Great Known" and "The Great Message"—has been printed on art book paper and bound in full black Morocco leather, to conform to the original de luxe edition published by the Indo-American Book Co. These books may be had at \$5 per copy. They also may be had in red or green Morocco.

THE GREAT SCHOOL OF NATURAL SCIENCE.

THOUGHTS CAUGHT AT RANDOM

The stranger at the gate is never a stranger. He knows, at least intuitively, the gate at which he stands waiting to be admitted into the presence of the Lord. If he approaches the gate which is the entrance to the home toward which he has been traveling, then he cannot be a stranger. The place has already been prepared for him. All his thoughts and acts have prepared for him an environment which will minister to him. If those thoughts and acts have led him on to the road which leads "to the South" then he will feel as a boy coming home from a long journey into the sweet harmony for which he has longed. See, even the gate invites him. It flies open with wide stretched arms, an invitation to enter. He chooses his own environment. That is his birth-right. Each hour and each minute he is building about himself an environment—the environment for the next succeeding hour and minute. He is preparing himself to attract those things about him which preparation makes possible. We are all wending our several ways to our own gates. To the gates which open within to the citadel of our strength and weakness. To the gates on the other side of which lies each little kingdom.

HALDAN THOMAS.

LETTERS FROM A SAGE

SIGMUND LOWE



Y DEAR BOY:

I really enjoyed a good, wholesome laugh upon reading your last letter. "You believe," you say, "that you have come to your senses, Rome was not built in a day." And you add "that experience has taught you that one doesn't change their character overnight.

"You awakened some few months ago with the idea firmly implanted in your consciousness that you were going to develop Mastership. All that was necessary you thought, was to pronounce some few magical words, and lo and behold, you were a master of the law,—a controller and governor of the finer forces of nature—a great and glorious individual to be looked up to and admired.

"You were going to walk the earth, a living personification of deific power, able to paralyze at will, the mind and body of any who might deign to oppose you."

—Ah, shades of Paracelsus and Cagliostro, and thou oh St. Germain, one of the noblest disciples of the Rosy-Cross, that glorious symbol of the supremacy of the alchemicalized Soul of man over his animal nature, how little, how truly little does our modern student of spiritual science realize the true source of your all-most superhuman powers!

You will, I am sure excuse my apostrophizing, dear boy. But the occult path is strewn with the wrecks of ambitious souls, who spurred on by their desire to emulate the greatness of these Magi of

the middle ages, fail to understand the true nature of their teachings and power. They see only the outer man, a mere reflection.

And in spite of the merriment that your letter has occasioned me, I am really glad that you have, as you say, come to your senses, at least to some degree. For your present attitude presages the beginning at least, of true humility, without which there can be no real spiritual unfoldment.

Humility in its purest sense, is the one soul attitude above all others, that can vanquish the formidable lion of personal ambition—the craving for power.

For when one stops for a moment to consider the immensity of the universe, when he leaves his stuffy little room and gets out into God's glorious open and tunes in with the tremendous underlying forces pulsating all through nature, when he considers the marvelous mechanism of his own physical organism, built up and presented to him by the finer forces of nature, which are guided and directed in their Work by a form of intelligence of which mankind seems to have only the faintest conception, when he watches the rising and setting of the sun, and sees the heavenly constellations pursuing their steady and equable course, and then when he thinks for a moment of the infinite Source, the Supreme intelligence which permeates and sustains all this stupendous creation, how petty and insignificant does all of man's vainglorious ostentation become.

Surely should one have a worthy and proper

self-respect, which comes from the realization of work well done. Truly is man a part of this great oversoul, with infinite latent possibilities within him, awaiting only for the awakening of the slumbering giant in man, the intelligent will. And infinitely wise is he whose intelligence is dominated by one and only one aspiration, namely, to unify himself completely with God's ineffable Wisdom. to become a perfectly attuned and harmonious instrument for the great constructive principle in nature. And let me assure you, my boy, that if one can only do this, there will be little room in his consciousness for petty ambition.

And yet, as you have already learned, this all-desired for consummation is not achieved overnight. The struggle for self-supremacy is by no means easy. The old animal nature, which has reigned supreme for ages is not so easily subdued. No king desires to be a slave. And the moment the real self, the soul in man begins to awaken and assert its divine prerogative, and attempts to occupy the throne upon which it rightfully belongs at just that moment does the battle for supremacy begin to rage in man's domain.

And let me assure you that this "hundred year's war" is something more than a mere crashing of heavy artillery, altho at first it may be purely that. But as the war proceeds, it in time becomes a true battle of wits, if I may use that term. For as the human soul, the real-self in man gradually becomes immune to the purely grosser passions and cravings, more subtle and alluring do the temptations become. For the animal in man develops a

cunning sophistry through ages of continuous struggle to maintain its position of domination.

And thus it is that when the aspirant thinks he has almost arrived at the goal of his aspiration, when the "gates of gold" stand almost ajar, awaiting only for the final push of the purified entity, then like the glitter of false gold is the blinding lure of the ambition for power flaunted before his gaze. And now it is that the man must become one-pointed in his attention. He must absolutely divert his consciousness from the deluding glare. He must pierce the veil of illusion. He must remain steadfast in his desire to serve man and not to dominate. He must listen with a keen and discerning ear to the voice of the Soundless within him, and in true humility be willing to say, "Oh, Great Father, Thy will and not mine be done." For only when he can do this is he safe in the bosom of God and can say with that Great Soul of the first century, "I and the Father are One in Spirit."

And so my dear boy, it is better, far better to go slow. There is such a thing as suffering from an excess of zeal. It is well, of course, to aim high, "to hitch your wagon to a star" as it were, but in doing so be sure that the fastenings are firm and secure.

And do not feel too badly if occasionally you fall. There is really no crime in that. The real harm consists only in lying there. Get up laughing and continue the battle.

And I wonder, if I may suggest to you a little secret which I discovered years ago. And that is,

if you would find real contentment in this life, forget yourself entirely. Become interested in others. Become absorbed in some work. Of course a little self-analysis is necessary. But even this can be carried to the point of destruction. And in order for it to be of any real constructive value, it must be done calmly and dispassionately. Before retiring for the night is really the best time to do this.

Turn over in your mind the events and happenings of the day. Decide as to whether you spoke and acted wisely or not. And if not, make a firm decision to do better under similar circumstances in the future. But do not dwell too long upon your faults and failings. It breeds a Soul morbidity which is absolutely destructive to yourself and creates an atmosphere of depression around you which acts like a pall upon all with whom you come in contact.

Be a cheerful, concentrated bundle of poised energy with the conception of eternity in your consciousness. Hold yourself ever ready to be of service and I assure you that you cannot fail. And then like the flower will you grow, "unconsciously, yet eagerly anxious to open its soul to the air" and some day you will awaken, surprised at the wonderful peace that has lodged itself in your heart. For the once raging and tempestuous animal has become transformed into a loving and highly efficient servant. For truly has it been said, that at the very heart of all animal nature lies humble adoration for him who really masters.

With love,

G. G.

THE QUESTION BOX



QUESTION: It is a well-known fact that when close sympathy exists between friends or relatives, there often occurs an entirely unintentional transmission of thought from one person to the other. When such transmission occurs, by what means can the individuals concerned determine which one is the transmitter and which one the receiver of the thought?

ANSWER: It is not always an easy thing to differentiate which is the transmitter and which the receiver. This is more especially true where neither individual intends to transmit his thought to the other; and more especially where such a thought transference is a rare experience with the individual and the process not understood. But the element of time and sequence will often solve the question intelligently. For instance, the transmitter usually is thinking very intently upon a definite subject and has been following the line of thought for a little time, say one or two minutes, before the receiver catches his thought. In this case the two individuals would have distinctly differing experiences. The transmitter would know that he had been intently exercising his own will, while the receiver would be conscious of the fact that the thought had invaded his own consciousness, and in most instances would not be responsive to any of his own lines of thought. In other words, it would appear to him to have been projected into his consciousness from without.

QUESTION: Is a *lie* (which is a statement of an UNtruth) a *Fact*?

ANSWER: Most assuredly. Your difficulty arises from your mental inclination to introduce into the term "Fact" a *moral* element. The term, as a mere expression, has no moral quality. Remember—"A *Fact* is anything that *is*."

For the purpose of illustration, let us assume that a lie is black, while a truth is white. Now, set a truth and a lie side by side, where you can mentally see them. They will appear as two different things. One is a black fact; the other is a white fact. And the black one is just as much a "fact" as the white one. Why? Because the black one is just as real as the white one. Each one is something that "IS." It is also a "*Fact*" that a lie is an untruth.

Yes, you are correct in your conclusion that "a lie is a distorted truth"; but is not a distorted truth just as much a *fact* as a perfectly proportioned truth?

Your perplexity arises from the inclination of your mind to treat "Fact" and "Truth" as synonyms. They are not. If you say to a friend: "This *lie* I have told you is a *Fact*"—is a very different thing from telling him: "This lie is a *Truth*."

Remember: "A FACT is anything that IS."

"TRUTH is the established *relation* which the *Facts* of Nature sustain to each other, and to the individual Soul of Man."

QUESTION: In the November number of our magazine, you seem to conclude that Cain's wife must have been an anthropoid Ape. Is that your

own personal conclusion; or, is it what the School teaches?

ANSWER: *Neither!* In the asking of this question, you have taught me how careful and explicit I must always be (in what I write) to differentiate between my *Nonsense*, my *personal views* and the *Teachings of the School*.

Until I received your letter, it never occurred to me that any of my readers would, or *could* take me seriously in what I said about *Mrs. Cain*. In truth, you have made me feel that I owe the lady an abject apology—for even insinuating that she was an Ape. I was only trying to make clear a certain inconsistency in the Bible story. It was this: According to the Bible, Adam, Eve and Cain were the only three human beings in existence, after Cain slew Abel. Nevertheless, Cain went out and got married when there wasn't anybody in all the world he *could* marry. In other words, the Bible story *couldn't possibly* be true. Then my "bump of nonsense" got in its work; and I thought it would be something of a joke on the fundamentalists to suggest that if Cain really got married, he would have to marry something else than a "*woman*." I might just as "*wisely*" have suggested that he married a Dinosaur, or a hippopotamus; and it would have been just as consistent with the facts of Nature as if he married an Ape.

T K.

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